

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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PROFESSOR KNOWLES' ADDRESS. Continued.

It now remains to speak, III. Of the studies pursued in this Institution, and of the duties of the Professors.
It was the design of the founders, that the course of study here should be as liberal and thorough as at any similar institution in this country. The education needful for a minister consists of two parts: first, that mental discipline, which may fit him for intellectual toil, and those literary attainments which may enable him to reach, interest and move the minds of his fellow men; secondly, a knowledge of the Bible, and of whatever learning may help him to become a skilful interpreter, an able preacher, and a good pastor. The first part, the minister needs, in common with all well educated men. It does not belong to a theological seminary to give him this part of his education, which can be obtained at the literary institutions. The rules of this seminary, accordingly, require, that candidates for admission shall be graduates, or persons "whose attainments enable them, along with graduates, to proceed profitably in theological studies." The Trustees have been careful, at the same time, to insist on the more important qualification of piety, and a clear, scriptural call to the ministry. They require of each candidate, a "certificate from the church of which he is a member, approving of his devoting himself to the work of the ministry." The responsibility thus rests on the churches, and this Institution cannot be perverted while the churches shall remain pure.

The regular course occupies three years, and embraces "Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological institution, designed to assist those who would understand the Bible clearly, and as faithful ministers of Christ, inculcate its divine lessons the most usefully."

The plan of the Institution thus contemplates four Professorships; and it has been the design of the Trustees, that all these chairs should be occupied, as soon as their funds would permit. Two Professors have hitherto sustained the labors which the regulations assign to four. A third Professor is now added to the number, and a fourth will, it is hoped, be introduced at an early period. A Professor of Ecclesiastical History seems to be specially needed in a Baptist institution, since the principles which distinguish the Baptists require them to sift thoroughly the great mass of history and tradition, and extract from the rubbish the pure truth.

The duties of the Professors are thus briefly defined by the Trustees: "Under the head of Biblical Literature, shall be required instruction on the Hebrew language, with the requisite view of its kindred dialects, especially of the Chaldee that occurs in the Old Testament; on the Hebrew poetry; on the geography and the natural history of the Bible; on the ancient arts and customs of the Jews and oriental nations; on the Greek of the New Testament, with special reference to its peculiarities, and the probable origin of them; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially our common English version; and on the principal editions of the original Scriptures."

"To the Department of Ecclesiastical History, shall be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and the subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of Christianity, and the various opinions and practices which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians; and of unbelievers, and the unevangelized throughout the world."

"To the sphere of Biblical Theology it shall belong to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical Literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical im-

port they may contain, and showing how they are applicable at the present day, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness;"—and after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to "search the Scriptures."

The Professor of Pastoral Duties is required to "give instruction on the nature, objects, difficulties, responsibilities, and supports of the pastoral office; on the great work of preaching the Gospel; on the various ways and occasions of promoting the welfare of a church, and commending the gospel to the consciences of men by private labors as well as by public preaching, exhortation, and prayer; on the dangers of the preacher, and the appropriate guards; on his visits to persons in health, and in sickness, and in other affliction; and on administering consolation, or reproof, or instruction, or entreaty, as different individuals may need, and as becomes one, who is to watch for souls as they that must give account."

While the other Professors will aim to furnish the students with the learning which shall make them skilful theologians, to the Professor of Pastoral Duties it will belong, to teach them the best methods of performing their functions as preachers and pastors. To him is entrusted the department of sacred rhetoric. Although the general literary training must be accomplished before the student enters this Institution, yet he needs to continue, throughout his course here, a regular series of literary and rhetorical exercises. The art of writing with ease and purity, is an essential part of a minister's education. It not only calls into exercise the best faculties and attainments, but it requires constant practice. The art of speaking, with propriety and force, is so necessary to the success of a preacher, that he can scarcely bestow on it too much attention.

There will, therefore, be regular exercises, in all the classes, in composition and in elocution. Much attention will be given to the philosophy of our language; to the principles of rhetoric, with special reference to the eloquence of the pulpit, and to the preparation of sermons. The instruction in Pastoral Duties will be chiefly confined to the Senior Class, and will be conveyed, partly, by the aid of such books as may be adapted to the purpose, but mainly by a series of lectures on the vast and multifarious duties which, in this age and country, belong to the minister of Christ.

This brief sketch is sufficient to display the wide extent of my duties. To enable me to discharge them, I shall need much wisdom from above. I can promise nothing but my utmost efforts to fulfil my duty. If a sincere desire for the prosperity of the Institution, and the results of some experience, shall enable me to be useful to my young brethren who may resort hither, I shall rejoice and praise God.

Allow me to remind you, that in the arrangement of the studies here, there is a gradation, no step of which can be omitted, without serious injury. While all the Professors extend their labors over the whole course, the Professor of Biblical Literature occupies a large part of the first year in aiding the student to acquire a competent knowledge of languages, dialects, criticism, geography, and other branches of learning, which are necessary to enable him to understand the sacred text, and to ascertain what the Bible is.

The Professor of Ecclesiastical History will endeavour, during the first and subsequent years, to instruct the student in the evidences, that the Bible is from God, and, consequently, that the Christian religion rests on His authority. He will unfold the progress of truth, and the rise of error, through the long succession of ages, and will thus exhibit to the student the most important lessons for his encouragement, warning and guidance.

The Professor of Biblical Theology endeavours, through the second year, to lead the student to apply the knowledge and skill which he has acquired, to a critical investigation of the Scriptures, in order to draw from them the whole system of Christian doctrines and precepts, arranged under proper heads, and fortified by the appropriate proofs and arguments.

The Professor of Pastoral Duties, in addition to the literary exercises which will be continued throughout the whole course, will attempt, during the third year, to teach the student how he may best employ all this learning in the great work of preaching the Gospel and fulfilling the pastoral office.

He, then, who loses any part of this discipline will have received a mutilated education. He who neglects the studies of the first year, cannot be qualified for the critical study of the Bible. He, who, after completing the studies of the first year, omits those of the second, has acquired the instruments needful for working the sacred mine, but he loses the opportunity of employing them to extract the precious ore. And the student, who masters the studies of the first two years, and neglects those of the third, loses whatever advantages he might here enjoy of learning how to perform the practical duties of a minister. He engages in the pastoral function with learning, indeed, but with no experience. He will be very liable to fail, notwithstanding all his acquisitions, merely be-

cause he had not patience to wait, till he could receive some practical instruction respecting his duties, his dangers, his responsibilities, and his best supports, in the delicate, arduous and most solemn office of a watchman over the flock of God.

Permit me, then, in closing this address, to urge you, my young brethren, the students in this Institution, to estimate very highly the privilege which you enjoy, of pursuing, at this tranquil spot, the studies which may best prepare you to be blessings to the churches. Let gratitude to God, and to your brethren, who have furnished you with these means of instruction, prompt you to diligence. Consider these fleeting hours of study as inestimably precious. You are fast approaching the moment, when you must rush into the crowd and bustle of the world. When the cares of pastoral life shall press on your minds; when its labors shall exhaust your strength, and its anxieties shall weigh heavily on your hearts, then, and then only, will you fully feel how important is a thorough preparation, and how valuable are the privileges which you now enjoy. Be persuaded, now, to make the best possible use of every advantage which is here offered you. Suffer nothing, but absolute necessity, to deprive you of the benefit of any part of the instruction here. Consider a voluntary abandonment of your studies as deeply injurious and unjust to yourselves; unjust to the Institution, for you will, so far as your education may be imperfect, diminish its reputation; unjust to the Professors, for they will thus, in a great measure, be defeated in their efforts for your good; unjust to the churches, for you will deprive them of the benefit of the more mature facilities and larger attainments which you might have acquired; and, above all, unjust to the Saviour, for you will go forth as his ambassadors, with less ability to plead his cause with men than you might have obtained.

The Trustees will allow me to congratulate and rejoice with them, that God has bestowed on them the honor of being the founders of this Institution. You have here, Gentlemen, kindled a great light, which will, we hope, shine on, with increasing lustre, till the end of time. Already have many of our churches rejoiced in its brightness, and some of the dark places of the earth have been made glad by its beams. Thank God, Gentlemen, and take courage. You have laid the foundations wisely and successfully. Persevere in your efforts to raise a simple superstructure; to increase the number of Professors; to replenish the library; and to make this, what it should be, a place, to which our young ministers, from all parts of the land, may resort, to receive the most thorough training for their work, as pastors at home, and missionaries to the ends of the earth.

And let the churches pray much for this Institution. It is their seminary, erected for their benefit, and sustained by their bounty. It is, most truly, dedicated to "Christ and his Church." Let the churches cherish it. Let them feel a constant interest in its welfare. Let them supply all the necessary funds. Let them search out among them the young servants of the Redeemer, and send them hither. Let them be cautious not to divert the students from their duties, by too frequent invitations to preach. Let them especially consider it as a serious wrong, to entice any student to leave his studies, till his course here shall have been finished. Let the churches be patient, and permit the fruit to ripen, before they pluck it from the tree.

And could my voice reach the whole vast multitude of Baptists in our country, I would beseech them, by every possible motive, to give all diligence to prosecute the great work of education, and to support liberally this and all kindred Institutions. I call on you, beloved brethren, as the Protestants of our times, without whose steadfast fidelity through evil and through good report, the precious initiatory ordinance, once given to the saints, might have been utterly perverted and lost to the church; I call on you, as embracing within your influence, one fifth of the whole population of this country, and as bound to labor, in your proportion, to save and bless our land; I call on you, as under the most solemn obligation to perform your part in the conversion of this whole world to God; I call on you, therefore, in the name of Him, who loved us and gave himself for us, to strive earnestly, that so far as it may depend on you, the number and the qualifications of your ministers may be multiplied a thousand fold.

And finally, may He, by whose kind providence this Institution has been founded, and has so greatly prospered, still grant to it His gracious blessing; that its instructors may be endowed plentifully with heavenly gifts; that its students, along with the lessons of human learning, may be taught the better wisdom from above; and that this Institution may be so preserved pure, and so conducted in His fear, that it may largely aid in hastening the approach of that period, when the knowledge of the Lord shall cover the earth, and his will be done, as it is in heaven.

Be not idle as to means of grace; but be careful not to make an idol of the means. Use means by all means, as if they were all; yet look through the means as though they were nothing at all, to Christ who is above all, and in all. He is altogether lovely.

Prepared by a Committee for the Home Mission Department of the N. Y. Baptist Repository. CONDITION OF AMERICAN BAPTISTS. PROPOSALS FOR THEIR PROSPERITY.

As suggested in the last paper, one important means of promoting the interest of the Baptist denomination is the better education of its ministry. The number of ministers is much too small, and the qualifications of many of those engaged in the work are deficient. Nearly one half of the churches are destitute of pastors, while a thousand ministers are wanted as missionaries to supply the destitute parts of our own country, and many hundreds are needed for foreign missions. Now the ways of God are equal & all parts of his economy correspond with each other; and while his cause demands more laborers, and laborers of higher qualifications, we ought to believe, and we do believe, that he has made provision for a competent number of suitably qualified men for the work. The truth is, that the church is unfaithful to herself, and to the general cause in neglecting to bring out their young men, and to properly educate them. Under these circumstances the whole denomination as with one voice should in compliance with the injunction of the Saviour, pray in faith and with fervency and perseverance, the Lord of the harvest, that he will send laborers into his harvest. He received gifts for men, and he only has them to bestow, and prayer is the divinely constituted medium through which alone they are to be sought. But more is to be done. The churches generally demand able and intelligent, as well as pious and exemplary ministers, and obviously missionaries should be men of like character. To this ministerial ability, there must be added ministerial education. The denomination possesses talent, but it must be cultivated. There are in the churches a large number of young men of promise, many of whom are the fruit of recent numerous and powerful revivals. Among these, some would be useful in the ministry, if they were sought out and impressed with the wants, and the claims of Zion, and induced to devote themselves to her interests. Every young man in the churches should be told that the Lord hath need of him, in that capacity in which he is, or may be, qualified for the greatest amount of usefulness; and that he ought to enquire by prayer, and by the study of the word and providence of God, what the Lord would have him to be, and what he would have him to do. Ministers should be well acquainted with the young men of their churches, and with their talents, tastes, and religious exercises. They should seek out those of them who possess talents, which with proper cultivation are capable of usefulness in the Ministry, and in whose hearts the Holy Spirit has produced the desire for it, and advise and encourage them to pursue a course of study preparatory to their increased usefulness in that great work. Institutions in which the requisite instruction can eligibly be obtained should be increased in number, and be rendered more efficient by more liberal endowments. Parents, especially pious parents, and above all, pious parents of pious sons, who possess the requisite means, should feel a deeper interest in educating their sons for usefulness in the community, and especially in the Christian ministry.

But it will be found on examination, that many of the young men who possess the right spirit, and are anxious to study, are destitute of sufficient pecuniary means. In this case it is plainly the duty of the churches to afford them the necessary assistance. We are not at liberty to inquire why God does not always call into this work those who are already educated, or why he does not select his public servants exclusively from the sons of the rich who could educate them without expense to the church. 'Tis seemeth good in his sight' to adopt a different course, and this ought to satisfy every pious mind. It may be remarked however, that in this God acts in perfect analogy with all his other operations. Not many wise men after the flesh, not many mighty, not many noble are called to the knowledge of the truth, and to membership in the church. And if required to state a reason why God should so often select the poor sons of Zion for his servants in preference to the rich, we should allege, that this method affords more ample scope for the exercise of benevolence, in making sacrifices for their education. And further, it may justly be doubted, whether a deficiency of piety would not prevent some whose worldly prospects are flattering, from entering, or if they are parents, from consenting that their sons should enter the ministry, in which poverty may be almost certainly anticipated in addition to many other privations. But whatever may be the reason, the fact cannot be doubted that a large proportion of those who devote themselves to the ministry are poor; and to us it is clearly the duty of the churches to aid them in their education.

Let it be distinctly understood however, that we do not advocate the charitable education of all indiscriminately who may desire to enter the sacred office; not the indigent who would be mere drones when action is required, nor those of questionable piety, for no ordinary personal religion will meet the exigencies of the ministerial vocation. Those only should be encouraged who possess respectable talents, and especially an aptness to learn and to teach, a large share of native good common sense, habits of industry and patient application, and deep toned, habitual, active piety—such only as give ample evidence that the Head of the Church designs them for this most responsible work. Nor do

we contend that the entire expense of these should be met by such provision, without their own personal exertions and prudence. This would tend to destroy the stamina of the mind, and render them imbecile, and thus disqualify them for the discharge of many of the important duties of life. Candidates for the ministry should receive such a training as shall inure them to physical as well as mental exertion. The union of manual labor with study, accords with common sense, and is adapted to the nature of man as a being compounded of matter and mind; and this form of education deserves the attention of those who are any way concerned in the training of young men for the ministry. In a word, we would help these young men to help themselves. But we do most earnestly plead that the necessary aid may be afforded to deserving indigent young men, so that they may not be diverted from the ministry in which they are so much needed, or enter it without suitable qualifications for a work so responsible, or be retarded in their progress when their services are immediately wanted—or be in a great measure disqualified for study by distracting solicitude respecting the means of meeting their quarter bills.

If Christians in general could witness the operation of the Executive Board of an Education Society, or be admitted to the privacy of a poor, pious student, and observe the workings of his heart, they would need no other argument in favor of the charitable education of indigent young men for the ministry, no other incentive to liberal contributions to its support. Many a good young man is groaning in obscurity, who feels the love of Christ constraining him to labor for the salvation of souls; but he is aware that at present he cannot teach; and though he has an earnest desire for study, he is destitute of the pecuniary means.

Many another such young man, who commenced a course of study, and is anxious to prosecute it, is half inclined to relinquish an object so dear to his heart and his hopes, by the reported poverty of the treasury, and the cold looks and unkind remarks, which he meets from his brethren. And not a few others of kindred character, who have applied for aid, have been rejected, with the distressing intelligence, that though their talents, motives for wishing to enter the ministry, and purpose to study are approved,—the scanty provision of the church for the education of her sons, will not warrant their reception! If all the young men of these different classes were brought together, they would be a multitude, and the place of their congregating would be a Bochim. And it should be kept in mind, that a constant cry from the four winds is heard, "Come over into Macedonia, and help us;" and that the providence of God is asking, "Whom shall we send, and who will go for us?" at the very time when the multitude of these young men are suffering for the means of obtaining the education, which, under the blessing of Heaven, would prepare them to reply,—"Here are we; send us." Under these circumstances, who that professes allegiance to the Lord Jesus Christ, that properly regards the honor of the ministry, that duly estimates the value of the soul, can refuse liberally to contribute to the necessities of these young men, who are so near to enter on the most responsible work of preaching the gospel?

But while we are most deeply impressed with the importance of improving the character of the ministry, and do very believing that the gratuitous education of indigent pious young men, of promising talents, who are destined to engage in it, is one of the noblest of charities;—we are at the same time aware, that others, though they do not pretend that there is any natural discrepancy between knowledge and piety, or that solid learning is injurious to those who minister at the altar of religion—still look with suspicion on all efforts to increase the number, or to raise the qualifications of ministers. We propose, therefore, in a future paper, to examine some of the principal objections to such efforts. G.

A BAPTIST COMMENTARY.

A commentary on the Bible adapted to general circulation, and embracing the views of our denomination, has long been wanting. A very great proportion of our brethren, who were anxious to place a commentary in their libraries, have been compelled to have the expensive and cumbersome edition of Dr. Gill, or else accept of those which taught doctrines repugnant to our established and cherished principles. This difficulty is soon to be removed. We have the pleasure to announce to the Baptist Churches in the United States, that an edition of Matthew Henry's pious and learned commentary is now in the press, in this city, with such alterations as to adapt it to the demands of the Baptist denomination. No alterations will be made except on the subject of Baptism, and the Abrahamic covenant; but the edition will contain many improvements, viz. the text will be printed at the top of the page, and the notes at the bottom; copious marginal references, and marginal readings will be given, together with a memoir and likeness of the author.

The work will be executed in superior style; the whole will be comprised in three royal octavo volumes; price only twelve dollars for the set.

The editor feels that he has cogent reasons for calling on his brethren to give this work a decided and extensive patronage. The merits of this work are unquestionable; a century has tested the soundness of its doctrine, and the

piety which breathes on every page.—Through our country there will be but one voice respecting the character of this commentary.

The present edition is the result of prayer and deliberation. The simple history of the matter is this: The editor of the Repository in conjunction with a book-seller in this city, projected the edition; a number of brethren were invited to a consultation, and the object approved. An offer was made of a certain per centage to be paid to the Baptist Home Mission Society on the amount of the sales. Rev. A. Maclay was selected to edit the new work. And if three or five thousand copies are sold, as many dollars will accrue to the missionary fund. It should not be understood, however, that the Society are in any way whatever implicated, or responsible for the work, as it is published by an individual, on his own risk, and will be ready for delivery in June next.

N. B. Subscriptions for this commentary will be received at the office of the Repository.—Baptist Repository.

MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

APPEAL FROM THE MISSIONARIES.

It is with no common emotions, that we present the following appeal to the churches, from the pen of Mr. Judson. It has touched our hearts. It cannot—it must not be in vain. O brethren, if we have ears, we must hear. If we have eyes, they must weep. If we have hearts, they must feel. If we have decision, we must resolve. Ye redeemed by the blood of Christ, listen—and act. Ye ministers, kindle up and cherish the missionary flame in the souls committed to your charge. Ye young men, tell us, tell your own consciences, tell that Saviour, whose service you have chosen, why this appeal should not find a response in your hearts and on your tongues. How can the perishing heathen believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach, except they go?

Maulmein, June 4th, 1832.

Respected Fathers and Brethren,

At our monthly concert this morning, it was unanimously agreed, that a joint letter should be addressed to you, on the importance of sending out more missionaries to this part of the heathen world. Being every one of us exceedingly pressed for want of time, we cannot stop to prepare an elaborate statement; but must come at once to the point in hand.

We are in distress. We see thousands perishing around us. We see mission stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. If each one of us could divide himself into three parts, happy would he be, not only to take leave of his native land and beloved connexions at home, but of still nearer and more intimate connexions. We want instantly to send aid to the Tavoy station, where bro. Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthy town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed, when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bangkok, at once a port for ships and the seat of imperial government? We want instantly to despatch one of our number to Bangkok. One? There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yeh-heing, a large town east of Maulmein, from which there is a fine river leading down to Bangkok; there are many Karens at Yeh-heing. The Christian religion is creeping that way, by means of our Karen disciples. North of Yeh-heing and the Thoun-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Lah-bong, the present capital of that country. Mung Shway-bwen, one of our disciples, formerly with bro. Boardman at Tavoy, is a nephew of the prince, or deputy prince of that country, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation? It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zen-mai are various tribes of Karens, Thoun-thoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the north-west, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the Christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country, are one or two hundred converts, and one country-born missionary, from the Serampore connexion, who is laboring without any prospect of reinforcement from Bengal, and desirous that one of us should join him. Kyook-pyoo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyook-pyoo and the poor inquirers, that one of our number lately left there, ready to embrace the Christian religion, if he would only promise to remain or send a successor. From Kyook-pyoo, the way is opened into the four provinces of Arracan, namely Rek-keing, Cheduba, Ram-ree and Sandoway,—and what a grand field for our tracts and the New Testament now in the press? Of all the places that now cry around us, we think that Kyook-pyoo

cries the loudest.—No—we listen again, and the shrill cry of golden Ava rises above them all. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no Christian church, no missionary of the cross.

We have lately heard of the death of poor prince Myen-Zeung. He died without any missionary or Christian to guide his groping soul on the last dark journey. Where has that journey terminated? Is he in the bright world of paradise, or in the burning lake? He had attained some knowledge of the way of salvation. Perhaps, in his last hours, he turned away his eye from the gold and silver idols around his couch, and looked to the crucified Saviour. But those who first taught him were far away, and he died and was buried like a heathen. It is true, that the one of our number, who formerly lived at Ava, would not be tolerated during the present reign; but another missionary would doubtless be well received; and, if prudent, be allowed to remain. Two missionaries ought, at this moment, to be studying the language in Ava.

O God of mercy, have mercy on Ava and Chagging and Amarapura. Have mercy on Pah-gan and Prome (poor Prome), on Toung-oo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the four provinces of Arracan. Have mercy on the inhabitants of the banks of the Yoon-Za-len, the Sal-wen, the Thoun-yen and the Gyeing. Have mercy on all the Karens, the Thoun-thoos, the Lah-wahs and other tribes, whose names, though unknown in Christian lands, are known to thee. Have mercy on Zen-mai, on Lah-bong, Myeung-yoon-gyee and Yeh-heing. Have mercy on Bangkok and the kingdom of Siam, and all the other principalities that lie on the north and east. Have mercy on poor little Mergui, and Pah-lan, and Yai, and Lah-meing, and Nah-zaroo, and Amherst, and the island of Bee-loo, with its villages of Taleings and Karens. Have mercy on our mission stations at Tavoy, Maulmein and Rangoon, and our sub-stations at Mergui, Chummerah and Newville. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing these holy, inspired words, in the language of these heathen. Oh, keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labors.

Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to great efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Merod; continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the theological seminaries, and hasten the time when one half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and driven into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented, in all the monthly concerts throughout the habitable globe; and hasten the millennial glory, for which we are all longing and praying and laboring. Adorn thy beloved one in her bridal vestments, that she may shine forth in immaculate beauty and celestial splendor. Come, O our bridegroom! Come Lord Jesus, come quickly. Amen and amen.

C. Bennett,
Oliver T. Cutter,
Jno. Taylor Jones,
A. Judson,
J. Wade.

To the American Baptist Board of Foreign Missions, Boston, Mass.

MR. JUDSON'S JOURNAL.

TOUR AMONG THE KARENS.

Feb. 29th, 1832. Left Maulmein for the Karen villages, on the Salwen, accompanied by Ko Myat-kyan, who speaks Karen, three other Taleing disciples, and the two Karen assistants, Panlah and Chethir. The other Karen assistant, Tannah, I expect to meet at Chummerah, according to the arrangement of Feb. 4th. At night, reached Tong-cing, and found that the few Karens near the place had concluded to reject the gospel.

March 1st. Touched at the village above Nengyan, and found that the inhabitants have come to the same conclusion, "till the next rainy season." Passed by all the Taleing towns, and touched at the village below Rajah's where we found that the people still adhere to the new Karen prophet, Areemaday. Mung Zuthee unfortunately encountered a very respectable Burman priest, with a train of novices, who not relishing his doctrine, fell upon him and gave him a sound beating. The poor man fled to me in great dismay, and I am sorry to say, some wrath, begging leave to assemble our forces and seize the aggressor, for the purpose of delivering him up to justice. I did assemble them; and all kneeling down, I praised God, that he had counted one of our number worthy to suffer a little for his Son's sake; and prayed, that he would give us a spirit of forgiveness, and our persecutors every blessing temporal and spiritual; after which we left the field of battle with cool and happy minds. Reached Rajah's late at night. He remains firm, though not followed by any of his people. His wife, however, and eldest daughter, after evening worship, declared themselves on the side of Christ.

FAMILY SCENE.

2d. Spent the forenoon in instructing and examining the wife and daughter. The former we approved; but rejected the latter, as not yet established in the Christian faith. After the baptism, Rajah and his wife united in presenting

their younger children, that I might lay my hands on them and bless them. The elder children, being capable of discerning good from evil, came of their own accord, and held up their folded hands in the act of homage to their parents' God, while we offered a prayer, that they might obtain grace to become true disciples and receive the holy ordinance of baptism. At noon, left this interesting family and proceeded up the river, stopping occasionally and preaching wherever we could catch a listening ear. Entered the Mai-san and landed at the village above Rai-ngai, which Ko Myat-kyan has formerly visited. In the evening, had two very attentive hearers.

3d. The two attentive hearers were up nearly all night, drinking in the truth. One of them became urgent for baptism; and on hearing his present and past experience, from the time he first listened to the gospel, we concluded to receive him into the fellowship of the church. His wife is very favorably disposed; but not so far advanced in knowledge and faith. Returned to the Salwen, and made a long pull for Poo-door's village; but late in the evening, being still at a considerable distance, were obliged to coil ourselves up in our small boat, there being no houses in these parts, and the country swarming with tigers, at this season, so that none of us ventured to sleep on shore.

4th. Lord's day. Uncoiled ourselves with the first dawn of light, and soon after sunrise, took possession of a fine flat log, in the middle of Poo-door's village, a mile from the river; where we held forth on the duty of refraining from work on this, the Lord's day, and attending divine worship. Some listened to our words; and, in the forenoon, we succeeded in collecting a small assembly. After worship, the old man, mentioned formerly, whose son threatened to turn him out of doors, came forward, with his wife; and having both witnessed a good confession, we received them into our fellowship. Poo-door himself, absent on a journey; but his wife, ready to become a Christian.

5th. Spent the forenoon in examining and receiving another couple, and then went on to Chummerah. The disciples from Tee-pah's village have built a zayat, and two or three families, including Tannah's have arrived and are settling themselves. At night, went out to the village, four miles distant (instead of two, as at first reported,) had a full assembly of disciples and inquirers at evening worship.

6th. The truth is evidently spreading in this village; one inquirer after another is coming over to the side of Christ. After morning worship, left some of my people to follow up the work, and returned to the zayat.

To be Continued.

LAST DAYS OF THE REV. GEORGE WHITFIELD.

While resident in the United States of America, it was a subject of no ordinary pleasure to give ear to anecdotes relative to the good men who first planted the tree of Christianity in that land. The most effective missionary of modern times was George Whitfield, whose memory is still fresh in the remembrance of living persons, who in their youth listened in astonishment to the powerful utterances of truth delivered by him. I shall never forget the description given to me by one now, perhaps in another world, of the last sermon Mr. Whitfield ever preached; the individual to whom I refer was then in his 86th year, but he retained a strong remembrance of the most trivial circumstances connected with that great man. "It was usual, he told me, for Mr. Whitfield to be attended by Mr. Smith, who preached when Mr. Whitfield was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a short discourse, Mr. Whitfield seemed desirous of speaking; but from the weak state in which he then was, it was thought almost impossible. He rose from the seat in the pulpit, and stood erect, and his appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting; the spirit was willing but the flesh was dying. In this situation he remained several minutes unable to speak; he then said, 'I will wait for the gracious assistance of God, for he will, I am certain, assist me once more to speak in his name.' He then delivered, perhaps, one of his best sermons, for the light generally burns most splendidly when about to expire. The subject was a contrast of the present with the future; a part of this sermon I read to a popular and learned clergyman in New York, who could not refrain from weeping when I repeated the following—'I go, I go to rest prepared; my sun has arisen, and by aid from heaven, given light to many: 'tis now about to set forever—No, it cannot be! 'tis to rise to the zenith of immortal glory; I have outlived many on earth, but they cannot outlive me in heaven: many shall live when this body is no more, but then—Oh! thought divine! I shall be in a world, where time, age, pain, and sorrow are unknown. My body fails, my spirit expands; how willingly would I live forever to preach Christ, but I die to be with Him; how brief, comparatively brief, has been my life compared with the vast labors which I see before me yet to be accomplished; but if I leave now, while so few care about heavenly things, the God of Peace will surely visit you.' These and many other things he said, which, though simple, were rendered important, by circumstances; for death had let fly his arrow, and the shaft was deep infixed when utterance was given to them; his countenance, his tremulous voice, his debilitated frame, all gave convincing evidence that the eye that saw him should shortly see him no more forever. One day and a half after this, he was numbered amongst the dead.

ERASTUS DENISON.

the estimate for the present year the whole sum set down is £21,750, (about \$100,000) of which the Bishop of Quebec receives £3,000; the Bishop of Nova Scotia, £2,000; the Roman Catholic Bishop of Quebec, £1,000; twelve Episcopal clergymen in Lower Canada, from £100 to £500 each; two Presbyterian ministers in Quebec and Montreal, £50 each; the Governor of King's College in Nova Scotia, for the expenses of that institution, £1,000; and the Society for the propagation of the Gospel, for the support of Church of England missionaries, teachers, &c. £12,000. From the following documents which we find in a late Nova Scotia paper, it will be seen that the British ministry have recommended the reduction of the grant to the Society for the Propagation of the Gospel to £8,000 in the year 1833, and to £4,000 in the year 1834, after which the Society is to receive no aid from the Government. It will be seen also that Lord Goderich expresses himself in favor of discontinuing the salaries of the Bishops and of the clergy generally, after the death of the present incumbents.—This will be an important step towards the severance of church and state in the British provinces. In the first instance it will require a great effort to sustain the existing institutions, but in the end we have no doubt that the interests of true religion will be promoted by the change.

Downing-st. 21st Nov. 1832.

CIRCULAR OF THE

AMERICAN TEMPERANCE SOCIETY.

As the success of the temperance cause depends upon the universal diffusion of correct information among all classes of people, the Executive Committee of the American Temperance Society have thought proper to adopt the following resolutions:

1. That it is expedient that delegates from temperance societies and from the friends of temperance in every part of the United States, be invited to meet in convention to consider the best means of extending, by a general diffusion of information, and the exertions of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirits throughout our country.
2. That measures be immediately taken to procure such a convention to be held in the city of Philadelphia on the twenty-fourth day of May, 1833.
3. That each State Temperance Society be, and hereby is requested to send three or more delegates, and each county society to send one or more delegates to the proposed convention.
4. That it be recommended that the appointment of delegates, so far as it shall be practicable, be made on the twenty-sixth day of February next, the day already fixed upon for a simultaneous meeting of the Temperance Societies and friends of temperance, in all the cities, towns and villages throughout the United States.
5. That in those states and counties in which no Temperance Society is organized, the friends of temperance be, and they hereby are requested to appoint, in such a manner as they think proper, the same number of delegates for each state and county as are proposed in the third resolution, to be appointed by the several state and county societies respectively.
6. That all editors of papers and other publications throughout our country, who are friendly to the cause of temperance, be and they hereby are respectfully requested to insert the foregoing resolutions, in their several publications, and in such other ways as they may deem suitable to use their influence to promote the object of the proposed convention—namely, abstinence from the use of ardent spirits.

SAMUEL HUBBARD, President of American Temperance Society.

JOHN TAPPAN, GEORGE ODORNE, HENRY LINCOLN, JUSTIN EDWARDS, ENOCH HALE, JR.

Executive Committee.

Boston, December 12, 1832.

For the Christian Secretary.

Groton, Jan. 4, 1833.

DEAR BROTHER CANFIELD,

It is with much pleasure that I can inform you of an interesting revival of religion, at a Factory village and vicinity, near Lantern hill, so called, the fruits of which has been, the return of some backsliders and the hopeful salvation of a number of sinners, of whom nine have been baptized into the 1st Church in this town, and one received as a candidate for baptism. Through the medium of your paper, I will say, "brethren pray for us."

Yours in the kingdom and patience of Jesus,

ERASTUS DENISON.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 12, 1833.

The present difficulties and embarrassments which surround both the Executive and legislative departments of the General Government are, in number unsurpassed by any previous period; and in their nature and importance involve and threaten the very existence of the present happy form of government, and the entire liberties of the country. In these trying circumstances it seems to us that there is too little recollection of our rulers by Christians when praying to God who holds in his hands the hearts of all men, and from whom alone cometh that wisdom which is profitable to direct. It seems to us that the present crisis in our national affairs calls loudly upon Christians and especially ministers of the Gospel, to comply with the direction of the Scriptures to pray for all in authority. What are our national rulers but men, mere men? As such, they need wisdom from above to direct them what to do and from what to refrain. It is a melancholy truth that the continual and captious animadversions upon the political sentiments and conduct of the President, his advisers, and the two houses of Congress, go far toward exterminating in men's bosoms those feelings of respect for their authority, on which the strength of our government is based; and to engender a spirit of strife and animosity among the people, as well as a disinclination to pray earnestly to God for divine direction to be given to those whose guidance the ship of State is committed. Be our political opinions what they may, we cannot doubt that, at the present moment the President, the heads of department, and Congress are all desirous to appease excitement, reconcile conflicting interests, and perpetuate the Union. Their weight of cares is great, they need the prayers of all the people, and that continually.

MR. YALE'S ADDRESS ON PEACE AND WAR.

The excellence of this production, justifies us in calling the attention of the friends of humanity to its luminous and affecting pages. The perusal of it, is

believed, cannot fail to dispel, in some degree, that apathy, which so much prevails, even in the hearts of good men, in relation to a custom, the evil of which no language can adequately delineate. Here, the mind that is in search of truth for the high purpose of enabling itself to exert an increased influence, to diminish the guilt and woe of a fallen world, will not be disappointed. Its glowing representations and appeals in reference to earth's great curse, exceed not the reality. The unnatural character of war, as a deadly strife between brother and brother—its waste of property, time, and life—its folly, as a means of redress for supposed or real injury—its inhumanity, as destructive of all the sympathies of our nature—its impiety, as a proud contempt of infinite authority, and presumptuous violation of all divine law—its entire opposition to the Gospel of Peace, and reckless destruction of the eternal felicity of millions of men, are portrayed in a manner well calculated to arouse the holy indignation of every heart which is not harder than the mill-stone, and to excite in every mind worthy of the character of rational, decision of purpose to use all lawful means to banish the monster from the earth.

On Teaching Penmanship, addressed to Parents, School Committees, and Teachers. By William A. Alcott, Author of an Essay on the Construction of School Houses. Boston. Lally, Wait, Colman, and Holden. 1833. 24p.

Our much respected friend, the author, has kindly sent us a copy of this very ingenious and interesting essay, on a branch of instruction about which much has often been said, but very little accomplished; and while great improvements have been made in other branches taught in our schools, practical writing, has retrograded; as a proof of this, we have only to examine the fac-simile of signatures attached to the Declaration of Independence; we assert, without fear of contradiction, that in our popular assemblies of the present day, of double the number, there cannot be found as many individuals who write as well.

Some of our eminent jurists, (and we are sorry to add, medical men likewise,) write so obscurely, that common readers cannot discover the meaning of sentences, and much less read each word; indeed we have known instances, where these gentlemen could not read their own writing, when a few days old, although it had been written for the press. The truth of these remarks have often been felt, by those much concerned in publishing and printing original works and periodicals.

Every school teacher who instructs in writing, may here find many useful hints and suggestions, and errors exposed which are to be found in almost every school. A general circulation of this Essay, would produce a very favorable influence on the teaching and practice of the art of writing. We give two extracts.

"But on the second day we task the tyro still more unreasonably. Perhaps we write over the top of the second page in letters of monstrous size, 'Amend your hand,' or some other equally sage precept; and having done so, require the pupil to imitate it. In doing this, we not only expect him to attend to the six different things already mentioned, but we add a number of others to the list; viz. the proper swell of the main strokes; the proper adjustment and arrangement of the hair strokes; the form of the upper and lower curves; their union or combination; and the knots or loops in word-connections. Now here are, in the whole, about a dozen different points, some of them difficult of execution, all claiming the learner's attention at once. If he thinks for the moment of the position of his pen, he forgets the slope or the curve of his letter; and no wonder. I find it difficult, even now, to attend at once, to two things to which I am entirely unaccustomed. To describe, with one arm, a circle, for example, and continue to repeat the motion, and at the same time, to move the other backward and forward horizontally, is no easy task."

"As soon as a child is old enough to observe the forms of bodies of any kind whatever, and discover a pleasure in observing them, he may, and ought to be led to imitate them;—no matter whether it be in the family circle, or the school. If he appears most interested with waving or curved lines, these should constitute his first lessons;—if with straight lines, he should commence with those. For this purpose a slate and piece of chalk are most convenient; but any soft substance may be used, either on a common board, a trace, or the black board; or the lines may even be traced in snow or sand. No attention whatever should be paid to the manner of holding the chalk or pencil; nor should much effort be made to control him directly; for we should mindfully, and unquestionably, be very imperfect at first, but however rude they are, let him not be laughed at, or in any way discouraged; but, to the contrary. These exercises ought at first, to be very short, so as not to diminish or destroy the interest which may exist."

The Temperance Minstrel, No. 1, containing Original Hymns; designed for the use of Temperance meetings, and families. New York: Published by W. Niles, at the office of the Genius of Temperance, 126 Nassau-street. We have received the first number of this miniature periodical, (consisting of 18 pages,) to be published semi-annually, price 12 $\frac{1}{2}$ cents a year, including postage.

American Bible Society.—A public meeting was lately held in New York, to further the objects of this Institution, at which several interesting addresses were made, and resolutions adopted, to promote the distribution of the Bible in foreign countries; nearly \$2400 were subscribed at the time, to aid the Society for this purpose. All who really believe the Bible, must rejoice at the rapid spread of this book throughout the world; and will they not be willing to aid in the cause?

We understand that the Rev. Mr. Bennett, who has been for some time pastor of the 1st Baptist Church in Ashford, has at his own request, received a dismission from that Church; he is to remain with them till the first of April next.

An attempt has been made to assassinate the King of France; the pistol missed fire, and the assassin was taken into custody.

MR. EDITOR, I herewith send you ten dollars as the second instalment on my subscription towards raising one thousand dollars of Burman stock by twenty subscribers. I still hope and increasingly desire that the whole sum may speedily be made up, for it appears evident that the increasing success of the mission calls loudly for an increase of means and that immediately. SELDEN MINER. January 1, 1833.

Our respected friend D. B. is informed that it is not deemed advisable to give publicity to the communications which he has forwarded.

THE ABOLITION OF SLAVERY. Edited by a Committee. Boston: published by Garrison and Knapp; 16 pp. monthly; \$2 per annum.

We have always viewed slavery with abhorrence, especially in the United States; and could it be eradicated from our soil, we should esteem it a blessing of no mean worth; a blessing for which we should be willing to be taxed our relative proportion of the estimated worth of the slaves now owned in this country. But that difficulties and embarrassments meet us at almost every step, which seem to baffle the exertions of our best men, is a truth to which all must assent. Although these States are united, to a certain extent, and for certain purposes; nevertheless there are privileges reserved by the several States, which have been recognized by our Constitution, and among these is that of holding slaves. Our General Government have prohibited their importation, but it cannot prevent their increase.

It then follows that the slave holding States themselves, must, in order to the abolition of slavery, make such regulations as shall effect the object; or if otherwise brought about, it must be by insurrection, or in some way to the great jeopardy of society, and loss of life. Under these circumstances, what is to be done? Are means to be used in a Christian manner, to convince our Southern neighbours of the crime and of the evils connected with slavery; and urge them by the most pressing entreaties, to take measures for their emancipation? Or, on the other hand, to constantly present before them, in a bitter spirit, the atrocity of slavery, and thus shut their ears, and bar their hearts, against the very principles we wish to inculcate? Were this a consolidated government, any means, by which it would be influenced to emancipate the slaves, might attain the object; but we have seen that it is far otherwise.

A strong effort has been made in Boston, and elsewhere, to excite the public opinion against the Colonization Society, whose operations are too well known to need our notice at present. Instead of the Colonization Society progressing at the slow and uncertain pace in the work of emancipation, [it has been denied that this Society aided in the least, emancipation; indeed it has been said that they made the bonds stronger.] some system was to be adopted, or some means used, though we never fully learnt what, for the immediate cessation of slavery. The editor of the Liberator has labored most assiduously in the cause, and with much ability; but we really cannot discover with what utility, unless he believes that it is better for the free colored man to remain in this country, than to go to Liberia. These remarks refer more particularly to the principles heretofore advanced in the Liberator, than to the ostensible objects of "The Abolitionist," to which we can have no objection; an extract from the Advertisement follows:

"It will be exclusively devoted to subjects connected with the rights and happiness of the colored people, and will contain the most important intelligence, both foreign and domestic, on these subjects. Its design will be to present to the community the true character of Slavery and the American Slave Trade—to urge upon Patriots, Philanthropists, and Christians, the obligations they are under to their country, their fellow men, and their God, to break off every yoke and set the oppressed free."

General Intelligence.

ELEVEN DAYS LATER FROM EUROPE.

French Army before Antwerp.—The Town in their possession—Summons of the French for the Surrender of the Citadel—Parliament of England dissolved and new Electors ordered.

By the packet ship South America, Capt. Maxwell, which sailed from Liverpool on the 5th Dec. we have received our Liverpool files, inclusive, to that date, and London to the 4th, containing news from Antwerp to the 1st December.

The bombardment had not actually commenced, although a few guns had been fired from the citadel on the works of the French, which were within a short distance of the fortress. Gen. Gerard summoned the fortress to surrender on the 30th. A reply, and no doubt a refusal, had been received. Holland appears determined to resist. Many of the ships had been opened, and the country inundated. The French troops had taken possession of the town of Antwerp, for the purpose, it is said, of protecting that city. The siege was to commence on the opposite side, that no damage should be sustained. The London papers assert that the bombardment had no doubt commenced.

Parliament was dissolved. A general election for new members would immediately take place throughout the country.

The ministry of King Leopold had been found in the minority and had resigned. Considerable difficulty appears to be experienced in the formation of a new cabinet.

The Prussian government appear to be forming a strong army of observation.

From Portugal the news is unfavorable for Don Pedro. Don Miguel had succeeded with his batteries in closing up the passage of the river to Oporto.

The British Funds continued steady: Consols 83 1/4.

France continues quiet. M. Dupin had been chosen President. The Ministry appear to have a decided majority.

HOLLAND AND BELGIUM.

BRUSSELS, Saturday noon.—The commencement of hostilities has, as might have been expected, produced a lively sensation here, and put an end to the manufacture of inventions which had been in full work for several days, sending forth accounts of negotiations, conferences, orders for the return of the French troops, &c. It was natural that the unlooked for delay in the commencement of operations should have given rise to many unfounded reports. These, however, are now all at an end, and for once all parties concur in one opinion, that negotiation for the surrender of the citadel, if it ever existed (which I always denied), is now at an end.

No accounts from Antwerp have yet reached this city to-day. The Antwerp papers, which are usually received here late in the evening, did not arrive last night, neither has there been any arrival of Dutch papers.—It is probable that the communication with the city by the Mechin line is closed up. This, however, will be ascertained by arrivals before I close my letter.

Though you will receive a long and no doubt authentic account of events at Antwerp up to this date, I still feel it right to send you some of the accounts which have already reached here, partly taken from the private correspondence of those morning papers here which are generally most correct in their details of what is going on, and also from other sources.

Yesterday morning about one o'clock, the Belgian posts on the esplanade which looks toward the citadel, were relieved by French troops who now occupy the whole of the posts on that side of the city. At five o'clock, (some other accounts name seven as the hour,

a French officer presented himself with a flag of truce, at that part leading to the citadel from the burnt arsenal, and bearing a despatch for Gen. Chasse. He was refused admittance, but his despatch was taken to the General, and he was promised an answer. The following is a copy of the summons:

Summons made in the name of France and England, by Marshal Gerard, Commander-in-Chief of the French Army, to General Chasse, commander of the Citadel of Antwerp.

Head Quarters of Borgehout, under Antwerp, Nov. 30, 1832.—Arrived before the Citadel of Antwerp, at the head of the French Army, with instructions from my Government, to reclaim the execution of the Treaty of the 15th of November, 1831, which guaranteed to his Majesty the King of the Belgians the possession of this fortress, as well as the forts dependent on it, on both sides of the Scheldt, I hope to find you disposed to acknowledge the justice of this demand. If, contrary to my expectations, it should be otherwise, I am commanded to inform you that I must employ those means which are at my disposal to occupy the said citadel.

At half past 11 o'clock, the answer of Gen. Chasse arrived and was sent forward to Gerard at Berchem. The contents did not transpire, but the answer was guessed to be in the negative by the fact that in half an hour after some guns were fired from the citadel upon the men engaged in the works. Some of the workmen, it is said, were killed, and many wounded, but this is not correct. Every thing is quiet in the city, but every one is anxiously desirous that hostilities should be commenced on the French side and continued with activity.

PORTUGAL.—Don Pedro's situation becomes daily more and more embarrassing. He has been shut up, on the land side, ever since he reached Portugal; he is now enclosed by sea also. The blockade which was announced some time ago is strictly enforced; and even a British vessel of war, attempting a few days ago, to cross the bar, was fired at, and forced to come to an anchor. No merchant vessel can go in. The blockade is not enforced on vessels going out.

CONGRESSIONAL.

TWENTY-SECOND CONGRESS.

SECOND SESSION.

HOUSE OF REPRESENTATIVES.

December 28.

Mr. Verplanck, from the Committee of Ways and Means, made a lengthy report in reference to the bill reported yesterday by that Committee, to reduce and otherwise alter the duties on imports. The length of the report forbids its insertion. A bill was reported, read, and referred, conferring rank upon officers of the pay department of the army; also a bill for the more perfect defence of the frontier. Read twice and committed.

A resolution offered by Mr. Everett, directing the Committee on Post Offices and Post Roads, to inquire into the expediency of reducing the rates of postage on letters, pamphlets and newspapers, was debated till the hour expired, and the House proceeded to the orders of the day.

The Speaker laid before the House a message from the President, stating, that as the negotiations with Buenos Ayres were not broken off, it was inexpedient to make public the correspondence called for by the House. The House went into Committee of the Whole, upon eleven private Bills, after which it adjourned.

The Senate on the foregoing day was occupied with a great variety of business, such as receiving petitions, acting on resolutions, and private Bills from the other House; none of which is of sufficient importance to interest our readers generally.

HOUSE OF REPRESENTATIVES.

December 29.

After the presentation of many petitions and memorials, and the report by Committees, of Bills of a private nature.

A bill was reported authorizing the erection of a Custom House, &c. at Pensacola, which was read twice and committed.

The resolution offered yesterday by Mr. Everett, in reference to the reduction of the rates of postage, was again taken up and debated until it was again arrested by the expiration of the hour. Sundry resolutions were presented and passed, one of which was that when the House adjourns, it shall adjourn to meet on Wednesday next.

The House in Committee of the Whole acted upon sundry private Bills, and adjourned.

SENATE.

January 2, 1833.

The day was spent in receiving memorials and petitions, and in acting upon a variety of resolutions and bills, mostly of a private nature. A resolution offered by Mr. Sprague, instructing the Committee on Post Offices and Post Roads to prepare and bring in a bill to reduce the rates of postage came before the Senate. A debate of some length ensued upon an amendment proposed by Mr. Grundy, to restrict the Committee to inquire into the expediency of introducing such a bill, which amendment prevailed. The resolution was further amended on motion of Mr. Foot, by inserting after the word "reducing," the words "and equalizing." Another amendment was made, proposed by Mr. Holmes, adding the words, "and particularly of abolishing the postage on newspapers."

HOUSE OF REPRESENTATIVES.

Wednesday, January 2.

Memorials and petitions were presented as usual, followed by the presentation and adoption of sundry resolutions both of a public and private nature. Mr. Everett's resolution was again debated at length, and again suspended. The House in Committee of the Whole passed on sundry bills, and finished the day by hearing Mr. Root explain a joint resolution for the amendment of the Constitution of the United States, with regard to the mode of choosing the President and Vice President.

Mr. Root went into an explanation of the principles of the resolution at length. We can only give a brief summary of his principal topics. The resolution had been introduced with a view of carrying into effect the repeated recommendations of the President in his annual messages upon this subject. It proposed to change what he had formerly considered an important principle of the Constitution—that the election of the President should be made by the States. Under the present Constitution introduced a new branch into the Government—the representatives of the tax paying interest—and had given the States an influence in the election proportionate to their tax paying population. Instead of the States choosing the electors, the notion that the election should be more popular had now prevailed that all the States, with one or two exceptions, had provided that the people should choose the electoral colleges. This principle being established by almost universal consent, it followed that the Constitution should be so modified that the people might have their choice. Feeling the force of a sentiment so general, the President had recommended that the President and Vice President be chosen by the direct vote of the People. There remained no good reason for the intervention of agents—the fitness and character of whom might have an unfavorable effect on the elections. A man of honor might be unwilling to do a clean thing by a foul instrument.—He might not feel assured that his agents would act with fidelity. There was at least a possibility that the trust might in some instances be betrayed. It was now proposed that the people should vote directly for President and Vice President in the several States, and the individual who received the highest number of votes in each State, would be entitled to reckon that proportionate voice which the number of Senate

and Representatives in Congress from such State would give. He had originally proposed that the votes be canvassed by the Supreme Court, who, in theory at least, are supposed to keep aloof from all political contests. But a majority of the Committee preferred the mode of canvassing proposed in the resolution. In case of an equal vote, decision was to be made by a joint ballot of both Houses, representing at once the States and the tax paying interest. This was a contingency that would not probably happen once in a thousand years. There should be the means provided for making the determination in such an event, as the Government might otherwise be unshaken—since the election could not be sent back to the people, unless the election took place a year or two beforehand. He hoped the resolution would be adopted, and sent to the several States, agreeably to the provision of the Constitution.

The Committee then rose, and the House adjourned.

January 5.

The House did not sit to-day.

HOUSE OF REPRESENTATIVES.

January 5.

After the presentation of a resolution by Mr. Everett, which was laid on the table, a bill was reported by Mr. Ellsworth, from the Committee on the Judiciary, who moved that said bill without commitment be ordered to engrossment for its third reading. The Speaker decided that such a course was incompatible with certain rules of the House. From this decision Mr. Adams took an appeal, which occupied the House nearly the whole sitting.

After attending to a private bill or two, the House adjourned.

It is mentioned by a Washington correspondent of the Baltimore Gazette, that Mr. Duff Green is in a dangerous condition, in consequence of his wounds.

Fire at Lavonia.—The Presbyterian Church at Lavonia, in the County of Livingston, with a dwelling house, store, and goods, warehouse and shoe shop, were consumed on the evening of the 19th ult. The Church cost about \$700, and the other damage was not less than \$10,000, of which only \$3,000 were insured.

Arrivals at the Port of New York, from foreign countries during the year 1832. 444 Ships, 75 Barks, 385 Brigs, 398 Schooners, 6 Sloops: total 1210.

The number of passengers arrived in the above vessels was 43,369; viz. 1425 in January, 770 in February, 1438 in March, 3047 in April, 5856 in May, 8103 in June, 6969 in July, 5985 in August, 8950 in September, 3685 in October, 5201 in November, 1115 in December.—*Journal of Commerce.*

Temperance prevails.—It is stated in a letter from Capt. Storer, of the United States Ship Boston, that during the cruise of that ship, out of a crew of 200, the average number who drew their rations of whiskey was 55, and the number was frequently reduced to 30. During the cruise there were only three deaths on board, two of whom were invalids on joining the ship.

The Cholera.—The Cholera has made its appearance in Nashville. As late as the 15th inst. the cases had not been very numerous.

The Cholera is prevailing to some extent at Carlisle, Penn. The Carlisle Herald mentions ten deaths as having occurred by that disease since the publication of its previous number. Four of the persons deceased were of the name of Swartz.

Religious Privileges in Upper Canada.—It appears from the report of the Canadian Home Missionary Society, that there are 500,000 inhabitants in Upper Canada, 100,000 of which are Protestants. The latter are supplied by 60 ministers of different denominations. The Protestant population is however, so scattered, that not more than 30,000 out of the 100,000 enjoy regular religious instruction. What a field for the missionary in our immediate neighbourhood.

Distressing Occurrence.—Mr. Josiah Church, a respectable inhabitant of this town, was thrown from a wagon on Tuesday afternoon last, near the residence of the late Capt. Stephen Betts, in N. Canaan, and so severely bruised that he survived the accident but a few hours. A daughter of Mr. Ebenezer Church, of Norwalk, was in the wagon at the same time, and was severely, though not dangerously injured. Mr. Church's horse has been considered unsafe, being young and not well broken to the harness. At the time of the accident he became frightened, and in attempting to pass another wagon he sheared upon a side hill, which broke the axle-tree, upset the wagon, and dashed both of its occupants against a stone wall. Mr. Church was bruised in a shocking manner.—*Norwalk Gazette.*

Shocking Railway Accident.—We are extremely sorry to state that a serious accident, attended with fatal consequences to one individual, occurred on the railway at nine o'clock yesterday morning, at the Rainhill station. It appears that the second class train, which leaves Manchester at a quarter past seven, and stops by the way to take up passengers, stopped at the Rainhill station, as usual, for that purpose, about nine o'clock, to take up four or five ladies and gentlemen who were waiting to come on to Liverpool. Whilst stopping here for this purpose, the third class train, which leaves Manchester at eight o'clock, and which must have travelled with tremendous velocity to reach Rainhill at so early an hour, was observed coming along the road with great speed. The persons belonging to the stationary train, who saw the other distinctly at a distance of 150 yards, though a dense fog prevailed at the time, called out loudly for the engineer to stop. Fortunately the managers of the stationary train contrived to get it into motion, by which the force of the concussion was in some degree diminished. The concussion was, however, dreadful.—The engine of the advancing train struck the hindmost carriage, and after driving some of them off the road, was driven with tremendous violence against the station house at the side of the road, the front of which was completely carried away. One young man was killed upon the spot. The last carriage of the blue train, the one next the engine, was broken to pieces; the next, a close carriage, was not much injured; the next three were all more or less so, and the engine and tender escaped without damage. Several of the passengers were most severely hurt, and hardly one escaped without cuts, bruises, or contusions.

Brown University.—\$1000 have been subscribed to the funds of this institution at New Bedford.

INTERESTING TO MEDICAL GENTLEMEN GOING ABROAD.

Extract of a letter to the Editors of the New-York Daily Advertiser, dated Paris, Nov. 19th.

"Gentlemen of the medical profession coming to France, will do well to bring their diplomas with them as without them they will be subjected to much expense and trouble, if they desire to attend the schools and Hospitals; whereas, if they have their diplomas, on showing them, they will receive tickets of free admission to all the medical institutions. You will place this in a prominent part of your paper, and request other journals to copy it.

From the Boston Morning Post.

Gardner Green's Will.—The following, we understand, is the General disposition which the late Gardner Green made of his immense property, amounting to nearly three millions in value:—To his wife he bequeathed \$20,000 in cash, in addition to \$30,000 secured to her by the marriage contract; and \$30,000 per annum, payable quarterly, together with his house, plate, furniture, books, horses, carriages, &c., so long as she remains a widow.—To each of his three sons, one ninth of his estate:—To his five daughters, each

one ninth, to be placed in the hands of trustees, beyond the control of their husbands, and not liable for their debts; and the remaining one ninth, to the children of deceased daughter, to be held in trust by her husband:—To his two sister-in-laws, and nephews, nieces, and cousins, \$500 each; and to his domestic, \$50 each. He manumits his mulatto man, and allows him a house to live in, rent free, and sixty dollars per annum. The sum of £3,000 is left in trust, to Samuel Hubbard, Esq., to be applied to the civilization and conversion of the negroes.

His wife and Mr. Hubbard are appointed his executors and trustees.

Amherst College.—The friends of this institution have succeeded in obtaining subscriptions to the full amount of the contemplated fund of FIFTY THOUSAND DOLLARS.

In regard to an intimation which has appeared in many of the public prints, that the next Congress would probably be called together before its regular time of meeting, the Washington Globe says, "we have good reason to believe that the President does not entertain such a purpose."

The Witness.—A new paper, with this title, of liberal dimensions and neat typographical appearance, has been recently established at Middletown. It is conducted by Mr. H. W. Greene, late editor of the Toland Advocate, and a firm supporter of the present administration.

Fire.—The large mansion of Isaac Tomlinson of New Haven, on Southeast bank of the harbor, now the property of Mrs. Samuel Ward, and occupied by Mr. Forest Shepard, as a Seminary for the instruction of youth, was partially destroyed by fire last Wednesday morning. The fire was communicated by the pipe of the kitchen stove which came in contact with a timber in the wall.

Deaths in this City and Town, (except West Hartford and the Arms House.)

10 years and under	49
20 and over 10	6
30 and over 20	13
40 and over 30	15
50 and over 40	12
60 and over 50	8
70 and over 60	10
80 and over 70	1
90 and over 80	1
Total	124

In 1831 the number of deaths in the same limits was 120.

Deaths in West Hartford, 1832.	
Under 10 years	4
Over 10 and under 20	1
Over 20 and under 30	1
Over 30 and under 40	1
Over 40 and under 50	0
Over 50 and under 60	3
Over 60 and under 70	1
Over 70 and under 80	2
Over 80 and under 90	1
Over 90 and under 100	1
Total	14

In the numerous congregation worshipping in the Centre Church in this city, there were only eight deaths during the past year—3 females over 60, one youth of 15, and 3 children—not one male adult.

CONNECTICUT PEACE SOCIETY.

It is with much satisfaction, that the Trustees of the Connecticut Peace Society are able to inform its members, and their fellow citizens who think favorably of its object, that County Societies are, at length, organized in all the Counties in the State. One was formed in Fairfield, Oct. 17th; in Litchfield, Oct. 10th; and in Norwich, (for New London County,) Nov. 13th, on which occasions addresses were delivered by the Rev. Cyrus Yale, of New-Hartford.

A County Society was also formed in Middletown, Dec. 18th, at which time an address was delivered by the Rev. Jonathan Cogswell, of New Britain.

The following is a list of the officers of the several County Societies in the State.—

Hartford County.—O. D. Cooke, President; L. Olmsted, Vice President; H. Greer, Secretary.

Middlesex County.—N. Hubbard, President; J. Barnes, D. White, Vice Presidents; H. S. Ward, Secretary.

Fairfield County.—R. M. Sherman, President; Rev. J. M. Hunter, Vice President; C. A. Mills, Secretary.

Litchfield County.—T. Marsh, President; Rev. C. Yale, Vice President; E. Harrison, Secretary.

Tolland County.—E. Stearns, President; Rev. C. Booth, Vice President; Rev. A. Marsh, Secretary.

Windham County.—G. Benson, President; Rev. S. G. May, Secretary.

New London County.—C. Goddard, President; A. Perkins, E. Larned, Vice Presidents; W. C. Gilman, Secretary.

T. H. GALLAUDET,
Sec'y. Conn. Peace Society.

At the annual meeting of the Stockholders of the Connecticut River Banking Company, January 1, 1833, the following Gentlemen were chosen Directors for the year ensuing: Alfred Smith, Wm. H. Inlay, James H. Wells, Daniel Buck, Stephen Spencer, Denison Morgan, Joseph Church, S. B. Widman, Wm. Jas. Hamerley.

At a meeting of the Directors, Alfred Smith, Esq. was chosen President, and H. Alden, Esq., Cashier.

DIED.

At Wethersfield, Rockyhill, on the 29th of December, Mrs. Sally Goodrich, aged 43, wife of Ebenezer Goodrich, Esq. Mr. Josiah Griswold, aged 57.

At Ellington, Mrs. Nancy Button, aged 74, wife of Mr. Jonathan Button.

In Litchfield, Mrs. Lucetta Stoddard, aged 72, relict of Mr. Daniel Stoddard.

In Norfolk, Mr. Malachi Humphrey, aged 73. Mr. John Bradley, aged 72.

Near Freehold, N. J. Dec. 18th, Captain Philip Freeman, about 80 years of age. Mr. F. was in the village, and started towards evening to go home, about two miles; in attempting to go across he appears to have got lost and mired in a bog meadow, where his lifeless corpse was discovered yesterday morning.—Capt. F. was a staunch whig in the time of the Revolution, a good soldier, and a warm patriot. The production of his pen animated his countrymen in the darkest days of '76, and the effusion of his muse cheered the desponding soldier as he fought the battles of freedom. Captain F. was a man of great reading and extensive acquirements—few men were better versed in classical literature, and fewer still who knew so much about the early history of our country, the organization of our government, and the rise and progress of parties. But he has gone to his long home, whither we must all prepare soon to follow.

At Edinburgh, Professor Leslie, of the Edinburgh University, one of the most distinguished Literary men of the age.

THE 'GOODRICH ASSOCIATION'

Meet at Centre Church Lecture room, Friday evening Jan. 18, at 6 1/2 o'clock.

SUBJECT.—Remarks on the writings of Sir Walter Scott. By Mr. J. P. Brace.

NOTICE.

THE Hartford County Temperance Society will meet at Enfield, on the 4th Tuesday, or 29th of January, inst. at 10 o'clock, A. M. Public service at half past 1, P. M.

NOTICE.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 27th day of December, A. D. 1832. Present Luther Loomis, Esq. Judge. On motion of Jabez Heath, Administrator on the estate of Henry B. Heath, late of said Suffield, within said District, deceased, this Court doth appoint the 28th day of January next, at 2 o'clock, P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford.

Certified from Record.
LUTHER LOOMIS, Judge.

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At a Court of Probate holden at Hartford, within and for the District of Hartford on the 28th day of December, A. D. 1832—Present,

NATHANIEL GOODWIN, Esq. Judge.

Upon the petition of Chester Buckley, of Albany, in the county of Albany, and state of New York, shewing to this court, that he is parent and natural Guardian of John Buckley, of said Albany, a minor. That said minor is owner in fee simple as tenant in common of the undivided moiety of the following tract of land lying in Hartford South Meadow, bounded north on land of Sheldon Woodbridge, east on Connecticut River, south on land of Charles Bull, and west on high way or meadow road, containing nineteen acres, one rod, and eighteen rods in the whole, which is subject to the life estate of the said Chester Buckley, the petitioner.—The interest of said minor in said property is valued at about four hundred dollars. That an opportunity now offers to sell the same, with the other owner, to advantage, and render it much more productive to remain in its present state; and the avails are wanted for the education and support of said minor; praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 6th day of March next, at 9 o'clock, A. M.

Certified from Record.
NATHANIEL GOODWIN, Judge.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount, (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth, Samuel Porter, Jeremiah Brown, Merrick W. Chapin, James B. Hosmer, Nathan Morgan, Henry Hudson, Frederick Terry, Edward Watkinson, Thomas C. Perkins, Martin Cowles, Martin Welles, Henry Waterman, Samuel Kellogg, Daniel P. Hopkins, Charles Sheldon, Henry A. Perkins, Joshua P. Burnham.

WM. W. ELLSWORTH, Pres.
THOMAS C. PERKINS, Sec'y.
Hartford, Jan. 1833.

SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum

POETRY.

From the Christian Index.
PESTILENCE.
 By S. F. SMITH, of Boston.

The angel of death came in majesty on,
 And the faces of many grew pale;
 There were sighs of complaint on the wings of each wind,
 And each breeze bore bereavement's wail.

To the mighty he came—and the mighty expired—
 The feeble soon bow'd to his sword;
 The gay one grew sad, and the merry, subdued,
 Sunk down at his all-mighty word.

The prisoner waited from his dungeon so dim;
 For the angel had come for his soul;
 Each face gathered blackness, and trembled each limb,
 As death filled his terrible scroll.

The grave knew that pestilence raged in the land,
 Its chambers were crowded so fast;
 And the temple saw many in sadness and tears,
 Whose hopes had been torn by the blast.

We prayed—and the pestilence vanished away—
 The hand of the angel was staid;
 Health smiled in our homes, and our bosoms were glad,
 For the storm-wind of wrath was allayed.

Now, light is the sun and fair is the sky,
 And sweet every object appears;
 No pestilence waives, and no death-stricken friends
 Bid us weep unconsolable tears.

What tribute of praise shall we offer to God?
 What thoughts of affection and love?
 We'll yield him these hearts for his holy shade,
 And no more from our duty we'll rove.

Come, spirit, and deign in these temples to dwell;
 These penitent hearts make thy own;
 And lead us by mercy or urge us by pains,
 Till we stand, all approved, at thy throne.

GRIMKE'S ADDRESS
 TO THE PEOPLE OF
 THE STATE OF SOUTH CAROLINA.

Continued.

It is the very basis of a free government, that the Legislature are a limited body. But the Ordinance has conferred upon them the unlimited power to do any and every act, which may be necessary to give it effect. Nor has it left them any discretion; for it has not merely authorized, but has commanded them to do whatever is needful. Their then is the discretion of tyranny, co-extensive with what they may regard as the demands of State necessity. And do you expect them to set any value on the other landmarks of freedom, when the Convention have set such an example of utter disregard for many of the most sacred?—After what they have done, could you reproach the Legislature with breaches of the Constitution, with outrages on liberty, if they should abolish the freedom of Speech and the Liberty of the Press?—Have they not an unquestionable right, as far as the Ordinance could give it, to declare the civil subordinate to the military power; to pass bills of attainder and ex post facto laws; to impose excessive fines and inflict unusual punishments; to deprive of the trial by jury, even in civil cases, any man, who will not subscribe the oath of allegiance they may prescribe; to confiscate half or even the whole of his property, if he should refuse; to discharge from his contracts all, who are his debtors; to disqualify him as a witness in any case, in which one of the opposite party is concerned; to disarm him; to deny him counsel or witness, and to suspend the Habeas Corpus act? Can it be denied that they have power to do this? In a season of profound peace; under the action of balanced and regulated systems; with the security of written Constitutions, and the pure, independent administration of justice; they have clothed your Legislature, under the plea of State necessity, with the despotic power of a Revolutionary Congress. Shall it be said that they will not use it? If they obey the commands and imitate the example of the Ordinance, there is nothing they cannot, nothing they will not do, which they may judge necessary. Yes, if necessity shall demand it in their opinion, they may repeal the very act, which called you into being; annihilate you by your own authority; construct a new government; and give to the State a Dictator or a Directory. And this is the wisdom of the children of Liberty, these the safeguards they have provided for her! O! what a fountain of grief and almost of despair has thus been opened for the sons of freedom in Europe! How shall the monarchs of Russia and Austria glory and exult over the scene! How shall the palaces of Naples, and France, and Spain be filled with mockery of freedom, and with the revelry of despots and their courtiers, rejoicing over the errors and folly of Republicanism!

Not content with bestowing on the Legislature this unlimited power and commanding the use of it, the Ordinance has provided, that they should have no excuse, for not employing it to the utmost. Let them suppose that they were to be bound by the Constitution of the Union or the State, it has given them such precedents, that they cannot doubt the intention to be that no constitutional restraints are to be regarded. How can they do otherwise than employ violent and unjust measures, when it has set before them unconstitutional objects to be attained? You still are acknowledged to be in the Union, and to be bound by its Constitution. Now, the People, and Legislature, and Courts of this State have never doubted, much less denied, the jurisdiction of the Supreme Court of the Union over cases in law or equity, between individual parties, though one be a public officer; and still less has it been or could it be doubted or denied, if the United States be a party. And yet the Ordinance transfers this undoubted, this undisputed jurisdiction to a "late Tribunal; though the validity of an authority claimed under the Laws and Constitution of the Union, be the very gist of the suit. The Convention acknowledge the right of the Union to "concede the State," and "to enforce the acts" through the civil tribunals of the country; and yet they have vested exclusive jurisdiction over the whole subject, on a national question, in State tribunals. And, as though in mockery of the very names of Judge, and Trial, and Jury, as hitherto understood, they have bound the Judge and Jury to disregard Constitutions, Law and Evidence, and to decide according to a fixed paramount rule. I envy not the Judge or the Jurymen, who are fit to be their instruments. Were I a Judge or a Jurymen, before I would pollute my soul and defile my lips with such an oath, this right hand should be struck off as a cockade for the cap of a Dictator; or a sign-board to point the way to the gibbet. What more could a despot do, than say to his subject, you may have the benefit of a Judge and Jury; but I shall so ordain, that they shall never decide in your favor? What would such a Judge and Jury be, but Commissioners to execute his despotic will to the letter; and what are theirs under this Ordinance? A despot himself would not deign to call that a trial; and assuredly the Legislature, if they deem it necessary, will soon dispense with such useless machinery.

Certainly you cannot believe, that the Supreme Court of the United States will ever acknowledge the authority of that Ordinance; or suffer themselves to be baffled by that or any acts of the Legislature. If a Republican Government, in spirit and in truth, shall ever again exist in Carolina, for it ceased with that Ordinance, all the judgments, which shall be rendered by your tribunals, will be reversed. Unshackle the

conscience of your own Judges, and even they must reverse them. But the Supreme Court, in any event, will cancel them; and the mode of obtaining possession of the case will be provided in the spirit and language of one of your own Courts in a far less extraordinary case: "if there were no precedents, we must make them." Nor can it be believed, that Congress will fail to legislate efficiently, in aid of the unquestionable jurisdiction of the highest and most important tribunal, known to the National Constitution and to the States themselves.

The oath of office, which the Ordinance requires of all your present officers, is one of its most striking and unjustifiable features. You are still acknowledged to be under the Constitution of the United States. Your own Constitution prohibits the Legislature from passing "any law, impairing the obligation of contracts;" and the National Charter equally denies to any State, the authority to pass "any law impairing the obligation of contracts." Is the State still a member of the Union? If so, and you must admit it, is she not bound by this clause? Is your Ordinance the act of the State? Until you have disavowed it, you at least cannot doubt it. The Convention, then, have in the name of the State, violated an article of that Constitution, as palpably, as if the Legislature of the Union were to grant a title of nobility. Do you doubt it?—Is not an appointment to office a contract between the public and the officer? Your own Courts have decided, over and over again, in a dozen forms; nor can you find a lawyer, who is fit to practice, even in a Magistrate's Court, who will not acknowledge this fundamental truth. And is this a lesson, for freemen to teach? Is this an example for them to give to those, whom they brand as usurpers and oppressors?

Nor is this all. The Constitution of this State declares, that "the trial by Jury, as heretofore used in this State, and the liberty of the Press, shall be forever inviolably preserved." These are fundamental articles in the social compact. They are not merely prohibitions to the Legislature, they are a solemn covenant of the people of South Carolina, by which they have pledged their faith and honor, and bound their descendants by the strongest obligations, that the trial by Jury should never be violated, not even by the People themselves. What warrant can the Convention show for such a breach of such a promise? Did the People of this State appoint them to revolutionize the State Government? And yet, without such a commission, they could not lawfully exercise one of the highest of revolutionary powers, that of confiscating not merely lands and goods, but officers, held under the most sacred pledge of public faith. Did you place in their hands an unlimited power, to annul the Tariff Laws, (granting that to have been the distinct commission given to them), by any measure of violence or injustice; by the destruction of the very landmarks of liberty; by the palpable infringement of your own, and of the National Constitution? The Ordinance is undeniably proof, that such has been their interpretation. But if ever the State returns to a calm and settled state of mind; if ever again, right, and justice, and regulated freedom shall be our lot—I may almost say, that I know with absolute certainty, you will anxiously place on the records of your history, the most indignant and energetic disavowal of their acts.

Not satisfied with infringing the Constitution of the State and of the Union, when the People, as you know, deigned no such thing; they have gone beyond all this, and assuming themselves to be the People, they have exercised the highest of sovereign powers, that of secession from the Union. And this they have done, not as though they were the Delegates of the People, but as though they were their Masters. For as delegates, if they had realized the delicacy and responsibility of that act to yourselves; they would have referred back the solemn question of secession to you, as the only rightful judges, in the last resort. But they have given you neither time to think, nor opportunity to decide; because they knew that you never would sanction such a step. Thus have they dragged the State to the precipice of Revolution; and appointed the order, which shall be the basis of the Gulf of Disunion, and Civil War. That is, as far as man can see, has no chance of escape, but in a counter-revolution, that shall restore a Republican Government to the State; or in the power of the National Government, to summon fifty thousand of the militia from the neighboring States, to execute the laws of the Union.

Be not deceived. The Governor has applied for a garrison of two thousand men for Charleston, and for an additional force of 10,000 men; in direct violation of the Constitution of the Union, which still binds you, and which prohibits a State from "keeping troops or ships of war, in time of peace." Would this be done, did he not know, that the General Government will employ force? And does he think to intimidate that Government, powerful as it is in all the resources of war, and sustained as it is by an immense majority of the Union? Does he hope that the President, as popular in the South at this moment, as even Washington himself, will hesitate to call out, if necessary, ten times the number of your State Guard? And does Governor Hamilton believe, that the Militia of Virginia, and North Carolina, and Tennessee, and even Georgia, will not obey the summons, to vindicate the authority of the laws? Let the order be given, and your frontiers will bristle with the bayonets of brothers; as gallant and free as your own soldiers, as devoted to liberty, as ready to die in her cause, as you can be. It needs not prophecy to tell you, that you will see what Washington describes as occurring in 1794. "There are instances of General Officers going at the head of a single troop or of light companies; of field officers when they came to the place of rendezvous, and found no command for them in that grade, turning into the ranks as private men; by way of example to others, marching day by day, with their knapsacks at their backs." And be assured that General Jackson will imitate the wise and humane policy of Washington, when he called out 15,000 men, "as being an army, which, according to all human calculation, would be prompt and adequate in every view, and might perhaps by rendering resistance desperate, prevent the effusion of blood." The President loves his country too well, and values American blood too highly, not to resolve that "the Army of the Constitution," as Washington called it in '74, with its banners of the stripes and the stars, shall outnumber ten times if necessary, your State Guard, with its flag of the solitary star and the border of blood.

But in truth the General Government has no need of military force. You have declared, that Congress shall collect a dollar of revenue in South Carolina. And if you thus abuse the privileges arising out of the rights of ports of entry, can it be doubted that Congress will take away the right? It is vain to say that they have no authority to do so. They are the judges; and the nation will sustain them. Equally vain is it to say, that they have not the right to blockade your harbors. They have the power, and they will use it; and the Nation will hail with gratitude and approbation, the employment of a navy, instead of a military force. You know that Mr. Jefferson himself held, that Congress had the power, even under the Confederation, to call out such a force in order to compel the delinquent States to pay their quotas of the national requisition. Still less can it be doubted, that they possess the power, under the present Constitution, to employ the navy to prevent smuggling and ensure the collection of their own revenue.

Suffer not yourselves to be deceived by the idea, that the General Government will recognize your title to be out of the Union. It is perfectly clear that they cannot. They have no authority to abandon any portion of the Union. The territory of Carolina was committed to their jurisdiction by a joint act of the States; and nothing short of that, or the absolute necessity imposed by an unsuccessful war, can release them from the obligations of that trust. They are commanded and empowered to make all laws necessary and proper to protect the Custom House and the Post Office, their Courts and Judges, and all their

officers. Can you doubt that they will do it? They must treat Carolina as in the Union, whatever she may say to the contrary. If she is to be released, they at least can neither notice, nor acknowledge her single act. If then, a naval force shall be sent to blockade your rivers and harbors, what can your army of 12,000 men do? How can you remove the shipping of the Union? Of what avail then to call yourselves a free nation? That navy would no more respect your title to independence, than they would a clearance from your Governor, under the seal of the State. They would not discuss the question of State Sovereignty, with the metaphysicians of the South Carolina school; but would obey the orders of the President sword in hand; and execute the laws of the Union, with the cannon and the boarding pike. Your sister States from Maine to Missouri, from the St. Lawrence to the Mexican Gulf, would approve though they could not rejoice. The Union, if governed by firm, yet wise and moderate councils, would utterly annihilate all your schemes of resistance to their authority; and constrain you in a twelve-month by the misery and ruin, by the bankruptcy and distrust, that would blast your State, to repeal your unconstitutional ordinance and statutes. The Union needs not to strike a blow, or shed a drop of blood, on land.

Perhaps you will say, that blockade is a belligerent right and that it cannot be lawfully used against you? But, according to your own doctrine, you are only bound by a league. The General Government is the common agent appointed to execute the Treaty. Can they listen to one of the Principals, when they know that all the rest utterly disavow and condemn his construction of his own power and of their duty? If a State employs a power, which is revolutionary as to the Union, and of course beyond its character, the Union must possess and will exercise a correspondent right of retaliation. Are you in the Union? Blockade is then a clear exercise of the power to collect the revenue, and to prevent smuggling. Are you out of the Union? Then it is the exercise of an undoubted power to compel the observance of a treaty, broken by yourselves. But Congress will not regard it as a belligerent measure, whatever you may say on the subject. They must consider it as nothing more than the ordinary case of the President, as Commander-in-chief of the Army and Navy of the Union, employing the latter in the discharge of his duty, to "take care that the laws be faithfully executed."

But I entreat you to look at the subject, in another point of view? What prevents the removal of the Custom House to Fort Moultrie or Castle Pinckney, guarded by a fleet of armed vessels? You cannot question the right to do this. Nor can you doubt the authority to require a cash payment of the duties at the Fort; before any vessel should come to the city. You will deny the right to collect any duty after the Ordinance; but you must admit, that they have the exclusive right to appoint the place, the time and the mode for the payment of duties. Now, you know that the Union never will acknowledge your right of interference; and as their object will be to ensure the collection by the simplest and safest process, without bloodshed, you may be assured, that they will not hesitate to adopt such a method. What then could you do? Would the officers of the army and navy yield obedience to your writs of replevin? You know that they neither would nor could. If they were to put the question to yourselves, you would be obliged, for I know that you value truth and candor, to acknowledge, that they ought not. They would treat your Sheriff as a Gentleman; but they would refer him to the Collector for a permit. What then would you do? Would you be the aggressor and attack the Forts and shipping? If you did, could you hope to succeed? What would your 12,000 men avail against fortified places, covered by the cannon of twenty vessels? Whether you did or not, would not this be a clear case of "levying war against the United States," and is not that the Constitutional definition of treason against the Union? You know that all the departments of the National Government, must so regard it; and however distant the day, the assaults would be brought to justice. You cannot doubt, that your commission would not protect the Governor himself, in a Court of the Union (in which only the trial could be had), sitting under the Constitution and Laws of the Union. They could not acknowledge the right of South Carolina to make war against the Union; that is, to authorize any one under her commission, to commit treason against the Union. This is surely so plain, that no one can doubt. But let us suppose, that you could succeed in driving the troops from the forts, and the shipping from the harbor, by means of cannon and hand-pieces for land batteries. Are you not still brought back to the question of blockade; or, if you please, to the same question in a different shape? And are you not then under the disadvantage of having driven the United States, by acts of war, to the necessity of establishing a Custom House on board of a frigate at the bar, with a dozen vessels to ensure the collection of the revenue? Could you drive them away? You know it would be impossible. You may raise an army; but could you build and man a navy, (even if you had the sailors), adequate to the task of meeting and conquering such a force as the Union could station there, a force if necessary, of four hundred guns? You must know that the hope of obtaining a fleet even of two hundred guns, much less of destroying the blockading force, would be chimerical. Add to this that the Union could afford to expend twenty dollars, where you could one. Is it not manifest, that with an army of 12,000 men and such a navy, you would soon be on the verge, if not in the pit of bankruptcy? No one but yourselves could doubt, and hardly think, if you will take the trouble to calculate, that you can doubt.

To be concluded next week.

From the Baptist Weekly Journal.

EMELINE HAWK.

Emeline Hawk was the daughter of Mr. Shepherd and Mrs. Mary Hawk, of the town of Harrison, in the State of Maine; was born in 1823, and died October 3d, 1832, aged 9 years. There was nothing peculiar that distinguished her from other children, during the period of her infancy. She like many, was affectionate to her parents, kind and affable towards her sisters and little friends. When she attended meeting on the Sabbath, she was very attentive, and appeared desirous of receiving instruction from what she heard. She was also much pleased with her Sabbath school, and when she was not able to attend, which was often the case, she always studied her lessons and recited them to her mother, or to the person who taught the day school. Although she often appeared serious, there were apparently no very deep impressions made on her mind until two days before her sickness. On Monday in September, one of her Sabbath school companions was buried, who died the day before. Emeline attended the funeral, at which her attention was very much excited to the concerns of her soul's salvation. She went home very much distressed and spent much of the remainder of the day in tears. The next day her mother conversed with her in relation to her feelings. In answer to the inquiry of her mother, if she felt herself to be a sinner, she replied that she did, and that if she died in the situation she then was, she should be miserable forever. She was directed to pray to God.—"Oh, I have prayed," she replied, "and cried to God, but I fear he will never forgive me." The next day she was seized with the scarlet fever, which soon deprived her of her senses.—

She remained in this situation two days, but on the morning of the third day, she had her reason perfectly restored. On being asked if she felt better, she replied, "No I think I shall never get well. I have been praying to God that I might be a Christian, and that my papa might be a Christian."

Her father not being in the room, she requested that he might be sent for; after he came in she said, Papa, do you pray?

"I do sometimes," was the reply.
 "I want you to pray now—I want to hear you pray before I die—I want to hear you pray that you may be a Christian before you die, that I may be happy after I die."

She now inquired for a young man who resided in the family, and expressed a desire to see him; after he came in, she said, "F—, are you a Christian? do you feel willing to die?"
 "No," was the reply, and he immediately inquired of her, "Emeline, are you willing to die?"

"I am—I am happy—God has made me willing to die."

She then inquired, F—, do you ever read of that Saviour who suffered—do you think of that Saviour whose side was pierced with a spear, who suffered and died?"

F—, not being affected as the rest of the family were, she seemed to feel that he paid no regard to what she said, and it evidently distressed her very much. After he left the room, she remarked, "I cannot talk with F—, he don't pay any attention to what I say. I wish Mr. R— was here to talk with him."

She conversed with most of the persons who were in the room—inquired of her grandfather if he prayed, and if he was happy. "I feel happy grandfather, and am willing to die."

She then inquired of her grandmother, if T—, a young friend who was absent, prayed? "I want him to pray to God that he might be a Christian—I am happy, and I want every body to be happy. I have been thinking how Christ suffered and died for sinners. I want you all, my friends, to be Christians, and think how Christ suffered and died for you and me. I was a great sinner, but he has forgiven me my sins. I am willing to die—I don't desire to live any longer—no, not to commit one sin—if I were to get well I should sin—I do not wish to sin."

After this her strength became exhausted and she said but little more during the day.

The next morning she was very much revived, and spoke with a great deal of feeling of the goodness of God. She prayed very fervently that God would take her soul to himself—also, for her friends and acquaintances.

Addressing her friends she said, "if you love God and are good, you will not be afraid to die."

Her mother asked her, "Emeline, are you willing to leave your parents, and die, and lie buried in the ground?"

"Yes," she replied, "I feel so happy now, I should rather die than live—if I were to get well I fear that I should commit more sin."

Seeing her mother weeping, she raised her hand to wipe away her tears—I am happy, and if you are good and love God, you will be happy in this world and the next."

In the evening, she sang a hymn, which she had learned in the Sabbath school, which commenced thus,

Jesus Christ has power alone,
 To subdue a heart of stone;
 And the moment grace is felt,
 Then the hardest heart will melt.

Sabbath day there appeared to be an increase of love to God, an anxiety for the salvation of her friends.

One of her neighbors called to see her, who a few days before had buried her two only children, and conversed with Emeline about death.

She inquired, "Emeline, are you willing to die?"

"I am not willing to live," was the reply, "for fear of sinning against God."

"Do you have no fear of being buried under the ground?"

"No," was the reply.

"Were you always willing?"

"No, not until I was happy."

"Did you feel willing when Adeline was buried?" This was the daughter of the lady who was conversing with her, and at whose funeral Emeline's attention was excited to the subject of religion.

"I began that day to think more about death."

"Were you willing the next day?"

"The next day I began to be happy, and then I was willing." This was the day before she was taken sick.

She was then asked, "what made you happy?"

"I prayed to God, and he forgave my sins.—He made me happy."

Being much exhausted, she lay for some time, and then said, "Mother, I want Mr. R— to preach my funeral sermon."

On being asked why she made this request, she replied, "Because he said so much to persuade people to be good when Adeline was buried."

On another occasion when she made the same request of her parents, she said she wished it because Mr. R— said so many comforting things to Adeline's father and mother when she was buried, and she wanted he should talk to them to comfort them after she should die.

She was asked, "Cannot you tell people how they may be good?"

"Not so well as Mr. R—; I love Mr. R—, because he says so much to the people about being good."

Two of her school mates now came in and as she looked very earnestly at them, she was asked, if she had nothing to say to them?

"I know not what to say," was her reply.

"Do you not want they should go to heaven with you?"

"Yes," she replied, with much animation glowing in her countenance.

"Cannot you tell them how they may become Christians?"

She looked at them and said, "you must pray to God and he will make you Christians—he will make you happy—I prayed to God and he made me happy."

She was most of the time in very great distress of body. On one occasion she looked up to her mother and said, "Do you think I shall feel this pain and canker after I die?" She immediately replied, "No, neither will the wicked be troubled with pain like this—but O, their wicked thoughts—their sins, these will distress them."

She sung the following verses very distinctly.

This is the light prepared to shine
 Upon the Gentile lands;
 Thine Israel's glory, and their hope,
 To break their slavish bands.

Jesus, the visions of thy face
 Hath overpowering charms!
 Scarce shall I feel death's cold embrace,
 If Christ be in my arms.

Then while ye hear my heart string break,
 How sweet my minutes roll!
 A mortal paleness on my cheek!
 And glory in my soul.

On Monday Mr. R— called to see her; she knew him, but was unable to converse.—Neither was she able any more to converse so as to be understood. She lived several days after this, and spent much of her time, when she had her senses, apparently in prayer.

Thus died Emeline Hawk; and thus have probably died many Sabbath school scholars during the past year; for many of them have died with the same disorder which brought Emeline to the grave.

I hope that those children who may read this, will ask themselves, if they are afraid of sin as Emeline was. She wished to die that she might be free from sin. She knew that while she continued in this world she should not be free from sin.

How pleasing for her parents to reflect, that although they have lost the society of a beloved child, it has been her unspeakable gain. They have since followed another to the grave.—May God spare their only remaining child and sanctify to them the dispensations of his holy providence.

O, that some children, who may read this, may pray as did Emeline, that God would make them Christians. God does hear the cry of the young ravens, and he does not turn away when little children pray to him.

TO PARENTS.

A distinguished writer in the Christian Spectator, has the following remarks particularly deserving the perusal of every parent.

There seems at this day to be too little importance attached to a direct parental influence in securing the early sanctification of Children. We are most cordial well-wishers to the cause of sabbath schools and bible classes, and to all other judicious means, which the church has so successfully brought into operation, for the religious improvement of the young; but we greatly fear, that in many instances this has been made an apology for relaxing parental vigilance; and thus the most important part of the education of children—that which has the most direct bearing on their eternal destiny—passes out of the hands of those who are appointed to take the oversight of it, and is turned over almost exclusively to the teachers of Sabbath schools. The legitimate design of Sabbath schools, is not to supersede, but to assist to parental effort; and every Christian parent ought to regard himself as the responsible person in this great concern; and while he cheerfully and thankfully avails himself of all the aid he can command in training up his child in the nurture and admonition of the Lord, he ought to expect the blessing chiefly in answer to his own prayers and his own faithful efforts. If there were at this day, under the advantages of Sabbath school instruction, more watchful restraint, more believing and earnest prayer, more looking and inquiring after the blessing on the part of Christian parents, we doubt not there would be many more plants of righteousness to diffuse their fragrance through the garden of the Lord.

The following judicious remarks were made by the editors of the Christian Advocate, New York. Carping at a house, in which a large congregation meet, is essential, if we wish not to be often disturbed, and if the services are worth attending upon.

NEW CHURCHES.

We receive intelligence weekly of the building of new churches. Our brethren and friends who are preparing to build will suffer a word of exhortation. By all means build with a good basement story, as high above ground as possible, judiciously divided into rooms for week evening lectures, and a good room for Sunday schools, as light and as airy as possible, and class rooms, if you have a large church. If the church is small, have a good well lighted basement for a Sunday school.—Be sure not to build your galleries and pews too high. Let the workmanship be plain but neat, and of the best materials: let an air of comfort, and even genuine elegance, be diffused over the whole. Do not put sand on the floors, but rather put some suitably coarse carpet in the aisles, and up the stairs, to prevent noise; and carpet the altar and pulpit neatly. This air of neatness and comfort will go far to produce good order, and respect for the house of God, and a respectful hearing of the word.—We furnish our own dwellings comfortably and neatly, why not the house of the Lord? This course will increase the number and respectability of our congregations; and of course increase the chances for doing good, and the resources to carry on the work. Very large congregations have recently been created by this course; and if it were universally and energetically adopted, the number of our congregations, as well as their size and ability to do good and be benefited, would very much increase.

God is on the side of virtue; for whoever dreads punishment, suffers it, and whoever deserveth it, dreads it.